

Purpose of Life

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Preface

On the return of our spiritual mentor, Moulana Shah Hakeem Muhammad Akhtar Sahib (Damat Barakatuhum) from his second journey to South Africa, some close associates of his asked him to render some advice on the occasion of the completion of the Holy Quran in their masjid. In spite of his extreme exhaustion, Hadhrat accepted their request due to his close association with them. This discourse took place although Hadhrat had for several years discontinued delivering talks in the mosques in Ramadhan due to his physical weakness.

This discourse was delivered in the Khulafa-e-Rashideen Masjid of Shabe Mi'mar Avenue in Gulshan Iqbal No.4 on 25 Ramadhan 1414 (7 March 1994) after Taraweeh at 10.00 pm. It lasted for approximately one hour and fifteen minutes. Hadhrat explained the temporariness of this world and man's aim in life in a unique manner. By listening to the discourse, the heart became detached from the love of this world and desirous of the hereafter. It has been named '**Maqsad e Hayat**' - The Purpose of Life. May Allah accept it and make it beneficial for the ummah. May He make it a perpetual charity for Hadhrat, the compiler and all those who assisted in its publication. Ameen.

Compiled by Sayyid Ishrat Jameel (Meer Sahib)

Introduction

What is the aim of Allah sending us to this world. When a person does not understand the aim of any work, that work can never be correct. We should therefore understand what is the aim of our life in this world. This world is a foreign place for us while the hereafter is our actual homeland. First listen to the examples of this world being a foreign place. People come from Kashmir, Quetta and different parts of Pakistan to earn a living in Karachi. They earn some money and collect it. When they return to their homeland, that is Kashmir, Quetta, Manserah, Hazarah or wherever they come from, they take the money in cash and live there with splendour. Or they purchase items like a chair, become a chairman and go from here. They are then well respected and people praise them for having earned well in Karachi. Thereafter they are invited everywhere for meals. The teacups of Karachi are used for them. This shows that they understood their aim of going to a foreign place. They did not use their foreign earnings in the foreign place. They did not use their Karachi earnings in Karachi. They took it back to their homeland where they were respected. Had they spent their Karachi earnings in Karachi, they would not have been respected and people would have called them fools.

Three Types Of Travellers

People that travel from a foreign place to their homeland in the world are of three types. Some people only take cash because the same currency is used in their homeland as in other parts of the country. This cash can be of use to them there as well. Some people take goods only while others take cash and goods. That is, they take things like chairs, teacups, plates, carpets etc. They take sheets for their visitors. When we go to Kashmir, we find the name Kashmir written on the shawls used in the mountains. Then we also learn that the people have brought along tea cups. These are the three types of travelers in this world. Firstly, those who take cash only, secondly those who take goods instead of cash because they know they will not find these items in the villages. The third category is those who take both cash and kind.

The Goods of This World

From this we understand that when we depart to the hereafter after our visa for the world has expired, what all the different types of people take with them. Does

anyone take any currency of this world to the hereafter when his janazah is lowered in the grave? Does anyone take with him plates, cups, mobile telephones, clean sheets, cars etc? Does anyone take both cash and kind? He neither takes kind nor any cash nor both. When we leave the world and our janazah enters the grave, a poet says:

Thanks to those who brought me to the grave.
Now we will go alone from this stage onwards.

Another poet says:

They all pressed me into the grave and left without any dua or salam.
What has happened to time in such a short while

Those servants who walked to and fro serving one, who washed one's clothes, who rubbed oil onto one's body and who massaged one's legs will be throwing sand on the grave and departing.

The Definition Of Shakur

I have suddenly remembered an incident with the mentioning of throwing sand. I regard this sudden remembrance as an indication from Allah that I should narrate the incident. Otherwise I would not have remembered it suddenly. One of Allah's names is Shakur. Mulla Ali Qari (Rahimahullah) writes in Sharhul Mirqat under the explanation of the name Shakûr that one of the ninety nine names of Allah is Shakûr. Its meaning is:

The one who gives reward in abundance for a little amount of action.

For example, if you safeguarded your gaze from staring at attractive faces and ghair mahram (Women who you can marry and are not permissible to look at.) women, then what great act is it? You have been protected from punishment, disgrace and an illicit love affair. Even women have an impression that this person who is safeguarding his gaze is some saint. Had he stared, the honour of his beard would have been polluted. The honour of his round hat would have terminated. Allah has granted three rewards for protecting one's gaze. This is a proof of His being Shakûr.

Protection from Uneasiness

What is the first reward? It is protection from being uneasy. After staring at a female, one's uneasiness increases. He feels, "I wish I could have got her." You are therefore saved from uttering the word 'wish' and you are saved from expressing regret.

The first reward is thus called 'protection from regret'. Now a person will not regret because he did not glance. The simple food of the house like chutney and roti will seem like biryani and plow because it is a bounty granted by Allah. Tell me, if all the women of the world had to send biryani and plow for Majnûn while Layla, whom he was madly in love with sent dry bread, whose food would he have eaten? He would have eaten Layla's food and said, "This dry bread came from Layla's hand." Therefore the saints who are the lovers of Allah, regard their wives better than all the Laylas of the world. They know that Allah has granted them their wives.

That is the reason they live in peace. There is complete tranquillity in their homes. While on the contrary, those who gaze around here and there, are always perturbed and their homes have no blessing. Their homes are full of quarrels and fights because the husband has another woman in mind. His wife does not seem attractive anymore. Therefore, what is the first reward for safeguarding the gaze? It is protection from problems, uneasiness and regret.

The Sweetness Of Iman

The second reward is that one experiences the sweetness of Iman. Rasulullah Sallallahu alayhi wa sallam has narrated a hadithe qudsi. The muhaditheen have stated that a hadithe qudsi is the statement of Rasulullah Sallallahu alayhi wa sallam, which he narrates from Allah Subhanahu wa Ta'la by saying, "Allah Subhanahu wa Ta'la says."

Rasulullah Sallallahu alayhi wa sallam has narrated in a hadithe qudsi that Allah Subhanahu wa Ta'la said, "The gaze is a poisonous arrow from among the arrows of Iblis (satan). Whoever protected his heart and gaze from this arrow due to My fear, I will grant him the sweetness of Iman that he will perceive in his heart."

Due to the fact that he sacrificed the sweetness of his sight for Allah's sake, Allah Subhanahu wa Ta'la will grant him the sweetness of the heart. Allamah Ibn Qayyim (Rahimahullah) says that a person gave his basarat [gaze] and obtained basîrat [insight]. Basarat refers to sight. By sacrificing his sight, Allah Subhanahu wa Ta'la gave him the reward of the sweetness of Iman in his heart.

A Good Ending

Mulla Ali Qari lived in Hirat and then emigrated to Makkah. His grave is in Jannatul Ma'la. He writes in the explanation of this hadith that whoever is granted the sweetness of Iman will most certainly die with Iman because Allah Subhanahu wa Ta'la will not grant the sweetness of Iman to one and then snatch it away. This is the third reward for protecting the gaze. Therefore, do a transaction of a good ending with Allah Subhanahu wa Ta'la by protecting your gaze wherever there are women eg. on the streets, airports, railway stations, shopping malls, etc. When the sweetness of Iman enters the heart, it never comes out again.

Mulla Ali Qari (Rahimahullah) states that this hadith contains an indication to a good ending - a life that ends on Iman. Today the sweetness of Iman is being distributed in all places like the streets, airports and shopping malls. The condition is that one must not stare at the shops for these sweets, namely ghair mahram forms. If someone's sugar is over the limit and he looks at a sweet shop, his sugar will not increase by merely looking but one's gaze is such a dangerous thing that by merely looking, the poison enters one.

Rasûlullah Sallallahu alayhi wa sallam said that the one who merely looks at strange women; he does not use her or speak to her has committed adultery of the eyes. This is a hadith of Sahih Bukhari. I request the Ulama to have a look at this hadith in Sahih Bukhari (vol.2 Kitabul Istizan). An evil glance is the adultery of the eyes. This includes staring at beardless youth. Therefore, those who commit adultery of the eyes and see dreams of becoming a saint should beat their heads. Is this the way to become a saint?

Two Acts to Become A Saint

If a person treading the path of tasawwuf does only two acts, namely, safeguarding the gaze and protecting the heart, he will become a saint if Allah Subhanahu wa Ta'la wills. The remaining papers are easy. It is easy to leave all other sins. Two acts are very important. One is the protection of the border, the other the protection of the gaze. The enemy comes from two paths, either he will come from the border or he will attack the capital directly with an aircraft. When you have protected the borders of your eyes according to the command of Rasûlullah Sallallahu alayhi wa sallam, and you protect the capital of your heart, then the road has been levelled for you to become a saint and friend of Allah Subhanahu wa Ta'la. The one who abstains from sin, evil gazes, and also protects his heart, will he speak lies? The one who has solved the difficult paper can very easily solve the simple paper. Is it difficult for the one who has endured a fever of one hundred degrees (Fahrenheit) to endure fifty degrees? When the kings used to announce anything, the camel drivers would beat the camels with a stick. The sound of this drum would travel for a distance of two miles. Moulana Rûmi (Rahimahullah) states that when a camel, which was laden with these drums, went past a village, the children clapped their hands and interfered with it. Moulana Rûmi (Rahimahullah) states that the camel said,

"O children, what effect will your tiny hands have by making such a minor sound. The drum, which is sounded on my back, has a sound that travels for two miles.

When my ears can endure this din, then the sound of your clapping hands is not even equivalent to a mosquito for me.

The Effects Of Keeping In Mind The Greatness Of Allah

When the greatness of Allah Subhanahu wa Ta'la enters the heart, and the fear of reckoning of the day of Judgement enters the heart, it will not be concerned with the reproach of the people of this world and their curses and teasing after such a great sound has entered it. It will not be bothered by what people say. A person sported a one-fist length beard and wrote to Hadhrat Thanwi (Rahimahullah) that since the time he sported his beard, all his friends and acquaintances were mocking him. Hadhrat Thanwi (Rahimahullah) replied to him that he should let his friends continue laughing. On the day of Qiyamah he will not have to cry. He replied to another

person, "Why are you fearing the laughter of people? You are a man and yet you fear. Let them laugh."

What a great reward Allah Subhanahu wa Ta'la has granted for safeguarding the gaze. Firstly, protection from regret, worry and uneasiness. Secondly, the sweetness of Iman. The one who safeguards his gaze, Allah Subhanahu wa Ta'la will grant his heart the sweetness of Iman. After the sweetness of Iman, what will be his third reward? He will have a good ending, that is, he will die with Iman.

The Reason for a Good Ending

The question now arises: Why is there such a great reward for safeguarding the gaze which is not a very difficult task? Well, those who safeguard their gazes know what goes through their hearts at the time of turning away the glance. A person asked why is there the great reward of the sweetness of Iman for safeguarding the gaze. I replied that the heart carries the burden of all the grief when safeguarding the gaze and the heart is the king of the body. If the king has to work for you, will you pay him more or not? Allah Subhanahu wa Ta'la also grants more reward for the work of the heart. When the heart makes an effort and endures the grief of not looking, it pleases the Owner, then Allah Subhanahu wa Ta'la grants it reward. He grants it the sweetness of Iman. In reality, He grants it His own love. It has been freed from the love of corpses and attached to the Real Live One, namely Allah Subhanahu wa Ta'la.

Where Will You Go?

If you continue pursuing these bodies that are eventually going to die, then finally when the geographical contours of the face change, the thin delicate neck becomes plump, the cheeks become deflated, when the lover has to take out his/her teeth to brush them, then you will have to recite this verse of mine which I recited for Meer Sahib. But this couplet is not only for Meer Sahib. It is for us and all those who tread the path of tasawwuf. This verse was composed after midnight. I am narrating the favour of Allah Subhanahu wa Ta'ala that after midnight, when He descends to the skies, I spontaneously recited this verse:

O Meer, the geography of the beautiful ones has changed.
Where will you go with your history?

This was the history of counting the stars, of crying, of weeping, of uneasiness. 'Akhtar shumari' means to count the stars. Don't think it is my name because Akhtar means star.

O Meer, the geography of the beautiful ones has changed.
Where will you go with your history
When this world does not remain, what will you do
With Saturn, Jupiter and Mars.

Attaching the Heart to Temporary Beauty

Just as how the stars are spread out in the sky, so are the stars of beauty spread out on earth. They will all perish. Refrain from your foolishness. If someone wants to see an international fool, he should look at the one who stares at temporary beauty. I am not saying this. Hadhrat Thanwi (Rahimahullah) says that every sinner is a fool but the sinner of the gaze is the leader of all the fools. He heads the fools because he will not achieve anything except burning the heart and making it uneasy. He is committing adultery of the eyes. If he spoke, then he has committed adultery of the tongue. He is speaking unnecessarily with her by saying, "Madam, where is your house? In which section of Gulshan Iqbal is it?" What is the need to speak like this to the lady. While you are committing haram, your carnal self is destroying you. Think of the fact that Allah Subhanahu wa Ta'ala is watching you. How can the one who meditates constantly that Allah Subhanahu wa Ta'ala is watching him, ever cast a haram glance?

His sight kept a watch over my gaze.
Regrettably, why were we unaware of this feeling?

One should be aware all the time that Allah Subhanahu wa Ta'ala is watching my gaze. It should not be so that on the airport you completely neglect an old woman while you carry the bag of an attractive lady and even complete her immigration formalities. You tell her that you are an expert at serving passengers. Is she the only passenger? There are other passengers as well. In whatever work you do, ponder that Allah Subhanahu wa Ta'ala is watching you. He knows the secret of the heart. A saintly poet says:

The stealing of the eyes and the secrets of the bosom,
You know, O Independent One.

Remember that Allah Subhanahu wa Ta'ala is not in need of an x-ray.

An Incident Regarding the Meaning Of Shakur

I said previously that one of Allah's names is 'Shakûr' which means the one who grants excessively for a little work. Mulla Ali Qari (Rahimahullah) has quoted an incident in order to explain the meaning of the word 'Shakûr' and to show how Allah Subhanahu wa Ta'ala grants without any limit. This incident is mentioned in the fifth volume of the Arabic work, 'Mirqat Sharh Mishkat'. A saint saw a person in a dream and asked him what Allah Subhanahu wa Ta'ala had done to him. He replied, "My Rabb took my account. The pan of my good deeds on the scale became very light and I thought I would certainly go to hell. Then a small packet fell into the pan increasing the weight of my good deeds. I attained salvation. I asked Allah Subhanahu wa Ta'ala what the packet was. Allah Subhanahu wa Ta'ala replied that it was the handful of sand that I threw into the grave of a Muslim and Allah Subhanahu wa Ta'ala had accepted it. Due to it I was forgiven."

When I narrated this incident to a Tablighi friend of mine, he said, "First I used to throw a small amount of sand but now I will throw handful of sand."

Friends, those who listen to me all the time should not desire that their knowledge be increased. They should obtain the pain of the heart. Obtain the characteristic of Iman and Ihsan. This is the aim. For increasing knowledge there are huge libraries but the people there smoke cigarettes. They don't even perform salah.

Secular Wealth Is Not the Aim Of Life

I mentioned earlier that those travelling from the world to the hereafter are of three types: either those who take currency only, those who take currency as well as kind and those who only take in kind. But when a person goes towards Allah Subhanahu wa Ta'ala, when he is placed in the grave, he leaves his currency here as well as kind. He cannot take both even if he wants to. When he cannot take anything, it

clearly indicates that this was not the aim of this life. There is a difference between the homeland of this world and the hereafter. In this world, you can take the earnings of a foreign land to your homeland. You can take the currency of Karachi to Kashmir. But when you go to the hereafter, you cannot even take one suit. Besides your kafan[Burial shroud], you cannot take any pants or shirts. All these will be removed from you. Your watch and your spectacles will also be removed even though they are made of gold. All the cash from your pocket will be removed, your kurtah and trouser will be taken off and you will be wrapped in a kafan ready to go to the hereafter. The only difference is that when you came into this world, you came in the nude. When a child is born, he is completely naked. Now at the time of departing, Allah Subhanahu wa Ta'ala has provided you with a kafan. As a child, you looked good without clothes but now you are an old man. It is not suitable to go without clothes. Therefore go to Allah Subhanahu wa Ta'ala with respect and honour. Shariat has made the kafan compulsory. Now you are Allah's visitor. Now when you go to Allah Subhanahu wa Ta'ala, you will not be given a Mercedes to go in. Buses and cars are not things of respect. You will be carried on the thing which has the most honour, namely a human being's shoulder. Today, no king can walk on the shoulders of people and if he does, people will say what foolishness this is. Allah Subhanahu wa Ta'ala has granted his visitors this honour.

A saintly poet states that when we came to the world, we did not bring anything with us. But when we departed to the hereafter, what did we take with? On this, he recited the verses:

When we came, what did we do and depart? We left with a few accusations against us. We did not even bring a piece of paper with from there. We went to the office from here in order to explain.

The Evidence of The Limbs

Whatever we have done in private or public, our hands will give testimony on the day of Qiyamah. Moulana Rûmi (Rahimahullah) states that on the day of Qiyamah, the hand will say how it stole. The lips will explain how they kissed girls and boys in a haram way. These lips will give evidence against the criminal. Therefore we should come to our senses from now. The eyes will say they winked in a haram way and looked at ghair mahram women. The ears will say they heard music.

Today We will seal their mouths, their hands will speak to Us and their feet will give evidence of what they earned. [Surah Yaseen.]

The very limbs which you are granting haram enjoyment will bring punishment upon you. Ask those who romance how much enjoyment they get when kissing but they do not know that the stick is going to strike their heads. Therefore, one should repent immediately.

Changing Evil To Good

This is a blessed month. Cry in this month and ask Allah Subhanahu wa Taala for forgiveness. Allamah Alûsi (Rahimahullah) states in Tafsîr Rûhul Maani that the one who repents sincerely,

Allah Subhanahu wa Taala will change his evil deeds into virtues.

Whoever repents, believes and does good actions, Allah Subhanahu wa Taala will change their sins into good deeds.[Surah Furqan.]

The question arises why Allah Subhanahu wa Taala mentioned repentance before Iman whereas repentance is only accepted in the state of Iman. Hakeemul Ummat has given the answer in Tafsîr Bayanul Quran that this verse was revealed for the polytheists. The meaning of the verse is therefore the one who repents from polytheism and then embraces Iman. How can the Iman of one who prostrates before an idol be accepted. It is also mentioned in Tafsîr Mazhari that the one who repents from polytheism, accepts Iman and does good actions, Allah Subhanahu wa Taala will grant him good deeds in place of his sins. Allamah Alûsi (Rahimahullah) has mentioned three ways in which Allah Subhanahu wa Taala will change our evil deeds into good ones.

The First Tafsir of Changing Sins into Good Deeds

Allah Subhanahu wa Ta'la will wipe out all the sins he had committed and write those good deeds in place of them which he will do in the future. He will efface the sins of the past and write the good deeds of the future. He will not leave it empty otherwise the angels will know that something is amiss. They will realize that something has

been erased. Therefore Allah Subhanahu wa Ta'la has protected the honour of His servants.

Allah Subhanahu wa Ta'la will erase his past sins eg. a person who used to sing songs in a film has repented. He began performing salah, sporting a beard and he performed hajj. Now whatever songs he had sung, Allah Subhanahu wa Ta'la will write the talbiyah [Saying the words, "Labbayk Allahumma Labbayk"] in place of it. As soon as he repents, Allah Subhanahu wa Ta'la will wipe off his sins and write those goods which he will do in future. Is this not the grace of Allah Subhanahu wa Ta'la?

The Second Tafsir

The second Tafsîr is that He changes the urge to commit sins into the urge to commit good deeds. That is, the one who was becoming insane all the time due to sinning, he used to listen to film songs all the time, who watched videos and movies, who kept himself ready all the time trying to study the teddies, has now repented and left all sins. Now he goes to the saints and does good actions. The mercy of Allah Subhanahu wa Ta'la changes the severity of his urge to sin into a strong urge to do good actions. But the condition is that he does not secretly commit the sins and thereby revive his habit of sinning. This is like the person who lived in the sewerage area and used to smell the container of faeces daily. Thereafter he repented and began working in a perfume shop. He told the perfume merchant to give him such a perfume that would keep him away from smelling faeces and make him lose affinity with the sewerage area. The merchant gave him ûd which costs ten thousand rupees for one tola. He told him that the Arab princes apply it and he could use it daily for free because he was his employee. He was cured and when anything with an offensive smell was brought before him, he became nauseous because he stopped going to the sewerage area. After a year, his nose which was accustomed to foul odours now had a good nature. He said he could not go to the sewerage area merely thinking about the smell. He would vomit just by looking at a pail of faeces. His friend who also worked in the sewerage department gave up the job but he was a thief. Sometimes once a week or during the month he would go to the sewerage area and smell the faeces. He would not tell his employer in fear of not allowing him to ever go there. Now tell me whether he will ever get better and will he ever be offended by a foul smell? He was chopping his own feet with an axe. Moulana Rûmi

(Rahimahullah) says this with much pain and I also express the same with pain to my friends.

When my own hand is cutting my foot, then O Allah Subhanahu wa Ta'la, how can we save our lives without Your protection?

Friends, have mercy on your lives otherwise your whole life will be spent in anxiety and punishment. You will be punished in this world as well as in the grave. I appeal to those in the name of Allah Subhanahu wa Ta'la who have made bay'at on the hands of saints to refrain from secretly going to haram venues and from committing haram. Do not wait for the punishment of Allah Subhanahu wa Ta'la. Whoever sincerely repents, Allah Subhanahu wa Ta'la will change his urge to sin into an urge of doing good. It is only a matter of a few days. Spend a year or two without sinning, then if Allah Subhanahu wa Ta'la wills, the heart will not intend sinning. The heart will change.

An Amazing Proof

The summary of the first verse which I recited is that if we live in the company of the pious ones, we will attain the aim of life. What is the aim of life? When we go from this world wrapped in our kafans, we will not be able to take our jewellery, wives, children, carpets, mobile telephones, or any currency. This is proof enough that these items are not the aim of life. Tell me, is this a proof or not? Since the time of Adam (Alaihis salam) till today, have you seen anyone taking his house, carpets and telephone with him? Have you seen anyone telling the angels, "O angels, come and help me. I cannot carry my carpets and my house alone. Please assist me." Then the angels come down and say, "This janazah has requested Allah Subhanahu wa Ta'la that his chairs, carpets, telephone, cellphone, cars and goods should reach the hereafter." Has any dead person gone with his house and material possessions?

Worship

This shows that these things are not the purpose of life. These are the means of life. Means are taken away while aims are not snatched away. This is proof enough that our purpose is worship. We take the nûr (illumination) of our worship to Allah Subhanahu wa Ta'la. Another proof is that Allah Subhanahu wa Ta'la grants us the

ability to take His name till the time of death because this is the aim of life. Many powers terminate after sixty to seventy years. Hadhrat Hakeemul Ummat (Rahimahullah) states that when the strength is finished, the old man tells his old wife, "Throw sand on taking and giving, let's have pure love." Friends, all strengths terminate in old age except the ability to take Allah's name. To the extent that some people became blind and deaf but their tongues were moving. Those who were in the habit of taking Allah's name, only they took His name. While those who were not in the habit of taking His name, who secretly went to the sewerage area and committed lewd acts had a disastrous end.

The Fearful Consequence of Attaching the Heart to Others besides Allah

Friends, I am going to relate a very fearful incident to you. Allamah Ibn Qayyim Jouzi (Rahimahullah) states that there was a lover who used to secretly meet his beloved. Finally, when his end was near, his friends told him to recite the kalimah. Instead of the kalimah, he recited the following verses:

O my beloved, your pleasure is more beloved to me than the mercy of the Great Creator.

May Allah Subhanahu wa Ta'la forbid. He died in a state of kufr (disbelief). What you do secretly can manifest itself at the time of death. This will cause a disastrous end to life and eternal damnation in hell. May Allah Subhanahu wa Ta'la protect us. Therefore, we should all expel others besides Allah Subhanahu wa Ta'la from our hearts. If you took the name of Arzû, I will take out the heart.

We will not remain believers if we have any contact with the innovator. The poet was a believer who had a friend by the name of Arzû. His friend was a bidati (innovator). When he became connected to the Ahle-Haq (the people on the correct path), he led a life according to the sunnah and he became averse to bidat (innovation). His heart used to continuously plod him on, "Let's go to Arzû." Once he reprimanded his heart and said,

If you took the name of Arzû, I will pull out the heart.

We will not remain believers if we have any contact with the innovator. If we meet those who oppose the sunnah of Rasûlullah Sallallahu alayhi wa sallam, then we are not believers. I will never meet such people.

I appeal to those friends of mine who have repented from their sins to completely leave the centres of sin. Tell the heart, "If you took the name of any sin, I will pull you out." If Allah Subhanahu wa Ta'la wills, I am announcing in the month of Ramadhan that if you spend a whole year without sinning, your heart will be completely purified. Allah Subhanahu wa Ta'la will change the urge to sin into a desire to do good.

The Third Tafsir

The third Tafsîr is that due to blessing of repentance, Allah Subhanahu wa Ta'la will change the evil to good. Rasûlullah Sallallahu alayhi wa sallam said that a man will be brought on the day of Qiyamah. Allah Subhanahu wa Ta'la will tell the angels to present his minor sins to him. His minor sins will be presented to him while his major sins will be concealed. Allah will ask him if he committed those sins. He will reply in the affirmative and fear that he will enter hell. Thereafter Allah will tell the angels to write a good deed in place of every minor sin of his. This good deed will not be one that he did. Allah will grant him this good deed from His side. [Sahih Muslim] In another narration, this will be the treatment meted out to many people. Allamah alûsi (Rahimahullah) has written in Tafsîr Rûhul Ma'ni that this is called a noble forgiveness. Allah is granting forgiveness as well as adding good deeds from His side. What a noble Master He is! After noting this nobility, he will tell Allah that he still has other sins. "I do not see my major sins here." When he is obtaining good deeds for his minor sins, he still has the audacity to speak about his major sins to Allah. When Rasûlullah Sallallahu alayhi wa sallam narrated this portion of the hadith, he laughed to the extent that his teeth became visible. When Rasûlullah Sallallahu alayhi wa sallam laughed, then Insha-Allah, there is hope that Allah will also laugh. We cannot estimate the unlimited grace of Allah.

The Purpose of Life Is Worship

The two verses which I recited indicate that the purpose of our lives is to obtain piety, that is, friendship with Allah. If our currency, carpets, houses, children,

business and money are snatched away at the time of death, it indicates that these things are not the aim of our life otherwise Allah would have sent all these things to the hereafter. Allah has explained the aim of our lives. Now if man becomes engrossed in material wealth, it is his responsibility. We have created you for Our worship. But you became engrossed in the world of romance running after attractive faces. You are responsible for leaving Allah's worship and wasting your life in filth. Had I not announced the aim in the Qur'an, you could have had an excuse and said Allah did not tell you the aim. Allah says,

"I did not create jinn and man except for My worship." [Surah Zariyat.] We created you for Our worship only.

Therefore, only worship will go to Allah. Dear friends, only the currency of worship will go. Now I will show you how to obtain the ability to do it and how to become a saint.

Two Ways of Becoming a Wali

Firstly, join the company of the friends of Allah and the people of piety. But join only the one you have affinity with. In our city, Mufti Rasheed Ahmad is one of our elders. He is the ustad of Mufti Rafi Uthmani and Mufti Taqi Uthmani. He taught them Sahih Bukhari. That alone can tell you of what calibre he is. If you have compatibility with him, join his company. Moulana Taqi has been conferred with khilafah (successorship) and so has Moulana Rafi Uthmani, Moulana Subhan Mahmûd and Moulana Yusuf Ludhianwi. Do not transfuse everyone's blood. Take only the blood of the one who has the same group as you. Just by looking at the famous boxer Muhammad Ali, you cannot take his blood. Ask the doctor to check your blood group first. Then only can you take his blood. If you hurried in making bay'at without compatibility, you will have to recite the following couplet of mine:

The eyes met but not the hearts. You sat on the ship for your whole life without reaching the shore. Hakeemul Ummat, Moulana Ashraf Ali Thanwi (Rahimahullah) said that you would only attain benefit where there was compatibility.

The Company of the Ahlullah

There is a special connection between the two verses which I recited at the beginning. Allah says that He has revealed the procedure to become a wali and a pious person in the first verse, namely to stay in the company of the saints. By living with the saints, you will also become a friend of Allah. My Sheikh, Shah Abdul Ghani (Rahimahullah) used to say, "Hakeem Akhtar! You obtain mangoes from the mango sellers, sweetmeats from the sweetmeat sellers, kababs from the kabab sellers and clothing from the cloth merchants. Similarly, you obtain Allah from the friends of Allah." You can read a hundred thousand books but you will not attain Allah. If you go to buy clothing from the sweetmeat sellers, what will they say? "Take this person away to the Agha Khan Hospital. He is gone mad." If you ask the cloth merchants for sweetmeats, what will they say? You ask the cloth merchants for material and the sweetmeat sellers for sweetmeats but you only request taweezes from the Ahlullah. Is this what the Ahlullah are for? Are they merely there for giving you a taweez. If you did not obtain Allah from the Ahlullah, then you have not honoured them at all. You have not appreciated them. Dr. Abdul Hayy used to recite the following couplet:

This is the only way to meet them.

Create a path to the ones who meet Him.

If one is not sincere, then some people merely stay with the saints to eat sumptuous chickens. They feel that wherever the Peer Sahib is, there they will get chicken.

There was a person who was a student of Aligarh. My Sheikh made him join me. He ate chicken for several meals in Bandah Darul Uloom near Kanpur, the institute of Moulana Siddiq Sahib. Incidentally he slept on the bed next to me at night. He said to me, "The couplet which you recited, namely,

This is the only way to meet them.

Create a path to the ones who meet Him.

has made me also compose a couplet." I asked him what verse he composed in contrast to mine. My couplet teaches us that in order to reach Allah, we have to go to the Ahlullah. Create a path towards them. He said that his verse was not of the same caliber as mine but nonetheless I should listen to it because it was good. This is the only way to eat chicken. Create a path to the ones who eat it.

I present a couplet of Allamah Sayyid Sulaiman Nadwi (Rahimahullah) which I have just remembered all of a sudden. Do not estimate your value by looking at your bungalow, your cars and your business. See how much love you have for Allah. He says:

We remained like this or like that. There we have to see how we will be. Listen to the condition of the world of beauty. A poet has very aptly said, the inferior reached very high stages and the superior became inferior. That is, forms have become ugly and the beauty has perished. The back bent and became like a bow. Someone became a grandfather and someone a grandmother.

The Capsule of All Pleasures

Friends, sacrifice yourself for Allah. Whoever sacrifices himself for the Master of the Universe, Allah grants him the pleasure and delight of all the women of the world, the taste of all the sweetmeats of this world and the pleasure of all the biryani and kababs of the universe in His name. The capsule of all the pleasures of this world is in the name of Allah. If He had no taste, how could He have created taste in these things? If Allah had no delight, how could He have created taste in kababs and chickens and how could He have juice in sugar cane? If He has no juice, how can He create juice in sugar cane which provides sugar for the whole world?

Moulana Jalalud-deen Rûmi (Rahimahullah) says, "O heart, is sugar sweeter or the Creator of sugar?" Is the moon more handsome or the Creator of the moon?

Where are going after leaving Allah? The consequence of all those involved in romance is the organs of urine and faeces. Thousands of people have lost their honour there.

Shaytan, The Deceitful Trader

You all believe in Moulana Thanwi (Rahimahullah). He says that if a businessman shows you a sample, and gives you an item which differs from the sample, you will call the businessman a cheat and a deceitful person. You will never buy anything from him again. Shaytan always deceives. He shows you the cheeks and eyes of attractive people. What sample he shows you and what item he gives. He pollutes

you in the organs of faeces and urine. But you still have not left Iblees' tail. People say what must we do, there is nudity everywhere. Uncovered women do not give us a chance. I say why have you placed your nose under Shaytan's tail. Safeguard your gaze. Practise on the blessed statement of Rasûlullah Sallallahu alayhi wa sallam. You will achieve piece. Allah will fill your heart with the sweetness of Iman and His love for every glance that you protect. Friends, do not waste your lives. I am telling you with a painful heart and what more can I tell you? As Hadhrat Thanwi (Rahimahullah) said that if he had the power, he would have placed his heart in his friends' hearts.

Allah has indicated two prescriptions of obtaining taqwa (piety) in these two verses. In the light of these verses I have showed you two ways of becoming a saint and becoming wealthy with the currency of the hereafter. When the entire world will kick you, only this currency will benefit you. What is this currency? It is the friendship of Allah. In order to attain taqwa, Allah has indicated in one verse that we should live with the people of taqwa. If you do not live with the people of taqwa, you will be consumed by negligence.

The Second Prescription

When a train travels to Quetta, two engines are attached to it. One engine cannot manage on inclines. One engine is attached to the rear as well. Allah has made the fast of Ramadhan obligatory in order to attain piety. One engine is that of the Ahlullah in which you are sitting. Now I will attach a second engine so that you can become a wali quickly. This month is the second engine. Whoever abstains from sin in this month can abstain for the remaining eleven months. This is the experience of the saints. Whoever spent Ramadhan well and in the state of piety will spend the rest of the year with taqwa because he honoured the Ramadhan of Allah. He respected the words in order that you attain piety. Allah will in turn also honour him with taqwa. Allah will not disgrace him with sins. Whoever honours the laws of Allah, Allah grants him honour and respect. This month is a double engine. One is the company of the saints which we have obtained with the grace of Allah. Masha Allah, what saints we have in our city. The aim of Ramadhan is also piety. Allah says, in order that you may attain piety. We are not making fasting obligatory in order to make you starve. Supplicate before Iftar and at the time of tahajjud when you wake

up for sehri. Today the Quran has been completed. Dua at this occasion is also accepted. There are four reasons for duas being accepted in Ramadhan. Four causes have been created to make the mercy of Allah shower down: before Iftar, at the time of tahajjud, after the recitation of the Quran and the angels that carry the Throne say Amîn to the dua of those who fast throughout the month. Look in the book, The Virtues of Ramadhan by Sheikh Zakariyya for more details.

Now Supplicate To Allah

O Allah, remove our polluted hearts and replace them with the hearts of Your pious servants with the blessings of Rasûlullah Sallallahu alayhi wa sallam, the Amîn of the angels that carry the Throne, the blessings of the Quran that has been completed here, the blessings of Ramadhan and with Your mercy.

O Allah, change the condition of our hearts. Convert them from a sinful and disobedient nature to one that is good. Grant us the ability to have mercy on ourselves by not committing sins secretly and not leaving evil environments. Let us not strike our legs with an axe. Let us fulfil the rights of the saints. Grant us the ability to repent since we have come to the door of the saints. Grant us refuge from spoiling our nafs in evil environments.

O Allah, grant Akhtar, all of us, my friends, our families, and all your families such Iman and conviction that we sacrifice every moment of our life for You and to please You. We should never displease You. Neither Akhtar, his children, his friends nor their families should displease You. Grant us Iman that will take us to the final stage of the Auliya and Siddiqeen after which prophethood begins.

O Allah, you have closed the door of prophethood but the door of the Auliya and Siddiqeen is still open. Open the door of the Auliya and Siddiqeen for all of us with Your mercy. Take us to the final stage of the Auliya and Siddiqeen with Your mercy. You are Kareem and Kareem according to the Muhadditheen is One who favours those who are unworthy. We are unworthy but You are worthy. Be merciful to us, the unworthy ones.